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case was possessive, dative, or objective, or whether a preposition was or was not understood. Great is the might of prepositions. *Him*, in "give him," is dative, but, though the same form, in the same relation, and with the same power, it becomes an objective when it gets *to* before it.

It seems never to occur to grammarians of this calibre to inquire how prepositions came to be invested with this singular power, and when the son of crooked-counselled Kronos put the sceptre into their little hands that they should rule over substantives. How can one part of speech govern another? They govern just as the storm-signal governs the storm, or the clock the flight of time. In the phrase "I slew him with a sword," *with* no more governs *sword* than it governs Ireland: it indicates the relation that a sword bore in a given action, to the persons represented by *I* and *him*.

But my grammarian would probably answer: "Your objections are captious. I know that a word really does not govern another word, but it is a handy way of putting it. Instead of saying 'those Latin constructions which require the preposition *ad* also require the accusative of the noun,' it is more convenient to say '*ad* governs the accusative.'" To which I reply that what may be convenient for grammarians is infinitely confusing for children, and that I know of no charter that grammarians have above other folks to talk nonsense or say the thing that is not.

I never met a child that did not abominate formal grammar, and no wonder.

WM. HAND BROWNE.

Böhmer's *Romanische Studien*, Heft XX. and XXI. Bonn, 1883-85.

These two last numbers of the 'Studien' are wholly devoted to Rætian studies. In Heft XX., Böhmer gives in chronological order a full description of almost all the manuscripts and books ever written or printed in any of the Rætian dialects from the sixteenth century down to 1883; besides this, every pamphlet, article, review or catalogue relating to the Rætian language, or literature, is mentioned. The first article of Heft XXI. (pp. 219-238 and p. 335) continues this list down to 1885, adding

to the fourteen hundred and fifty-seven numbers of Heft XX. one hundred and sixty-one others, and making corrections and observations on about one hundred and fifty of the catalogue of 1883.

These catalogues contain, then, sixteen hundred and eighteen articles (the Grisons having the lion's share with eleven hundred and ninety numbers; next comes Friaul with two hundred and ninety-one and, finally, Tyrol with one hundred and thirty-seven). This is by far the highest number ever reached by any catalogue, or history, of Rætian literature.

We need not say of this list, since it is made by Böhmer, that it is prepared with the utmost accuracy. Misprints or omissions, although next to inevitable in such work, are indeed very rare. All such inexactnesses that I have noticed are the following:

Ten Blätter for eleven in R. 1739, 'Soings discurs,' *oblica de* for *obllea da* in Sm. 1755; *Cudasch.. responder* for *Codasch...responder* in Sm. 1857; *Cudasch...* und zwar unrichtig gestellte for *Codasch* in Sm. 1859; 133 S. for 153 in Oe. 1865, 'Poesias da Caratsch,' and the following omissions:

Oe. 1765, 'Alchünas domandas davart chiossas fundamentaedes...' Cellerina, 8vo.

To R. 1829-81 (p. 140), add:

1869, 30(6), 'Project tier ina constituziun revidda'...

R. 1872, 'Lescha federala concernent la revisiun della constituziun federala dils 12 de Sett. 1848, 32 pp., 4to;

R. 1867, 'Salis Marschlins' in Ebert's Jahrbuch VIII. 228-34;

R. 1868, I. I. F. Vincenz, 'Cudisch de devoziun ed instrucziun,' 333 pp. Sm. 8vo;

R. 1872, P. Th. Florentini, 'Legendari della vita dils sogns,' Cuera;

Tyrol: 18th century, Bartholomei, 'Grednerisches Wörterverzeichnis,'

1839, Staffler (I. I.), 'Tirol & Vorarlberg,'

1866, Schöpf & Hofer, 'Tiroler Idiotikon,' Innsbruck;

1877, Schneller, 'Skizzen und Kulturbilder aus Tirol,'

Rætia: 1666, Buccelinus, 'Rhætia Etrusca Gallica Romana,' Aug. Vind. 4to;

1872, Planta, 'Das alte Rætien,' Berlin, 8vo;

1874, Juvalt (W.), 'Forschung über die Feudalzeit in Curisch Rætien.' Zürich.

To complete the list I add the following manuscripts:

R. 1720 (?) 'Fuorma dilg dreig civil,' 39 l. 4to = R. 1731;

R. 1748-49, 'Legends of S. Ulrich, Genoveva, Giosofat, Eufrosina, Gelletta, Maria Magdalena, Petronella.'

R. 18th century, 'La dertgira nauscha' (= edit. of Decurtins);

R. 1818 (?), Two MSS. of the 'passiun de Somvitg' (ed. Decurtins);

R. 1803, 1820, 1821, 1823, four small religious documents of Schoms in verse and prose, 4 l. in 8vo + 2 l. in fol. + 1 l. in folio;

R. 1806, one legal document of Schoms in prose, 2 l. in fol.;

R. 18(19) century, a similar one in the dialect of Muntagna, 1 l. in 8vo;

R. 1878 (?), P. Enrico Valle, 'Il Figliuol Prodigio,' Dramma. Roma 1863. Translated by Fl. Spescha;

R. 1883, I. A. Bühler, 'Rimas humoristicas en dialect da Domat,' 8 l. 8vo;

Sm. 1820 and 1883, two protocols 'digl cu-meign da Savognin';

Oe. 1591, modern copy of the 'Aestimium Sely' of 1591, 14 l. 4to;

Oe. 1640, 'Historia dalg arick hum, dalla Sūsanna, dals trais Juvans,' 83 l. 4to;

Oe. 1644, Historia dalla Sūsanna, dals trais Juvans, dalla.... Cicilia,' 49 l. 4to;

Oe. 1658, 'Descriptiun dalg saschinamaint dalla Wall d'Wuttlina,' written by Iach. Frizun;

Oe. 1658-96, 1684, 1696, 1724, 1727, 1728, 1748 and beginning of 18th century, 9 collections of religious songs, 46 + 4 + 9 + 10 + 35 + 11 + 30 + 45 l. in 12mo;

Oe. 1661, 'Histoargia da.... Joseph,' in verse, and the history of Lady Jane Gray in prose, 25 l. 4to;

Oe. 1686, five religious, three political songs, one 'saltaer dals moarts' and la prouva da d'Abraham';

Oe. 1717 (?), 'Statüts dalg hundro Comoen da Bravoing,' 96 l. in 4to (=MS. Add. 27388, of the Brit. Mus., not mentioned by Varnhagen);

Oe. 1717 and end of 18th century, three MSS. of sermons, 9 + 12 + 16 l. in 4to;

Oe. 1746, Catechism, 10 l. in 12mo;

Oe. 18th century, collection of religious and political songs, 184 l. in 4to;

Oe. 18(19) century, legal and historical documents, 280 l. 4to;

Oe. end of 19th century, political song (= Bühler's *Novellist I*, 62) 6 l. 4to;

Oe. 1810-40, charters;

Oe. 19th century, 'La chünna' (romance), 5 l. folio;

E. 1746, collection of religious songs 83 l.

Ue. 1686, thirteen religious songs and 'ilg sacrifici da d'Abraham';

Ue. 1761, 1794, 21 + 4 l. 8vo, two formula-ries (similar to those published in Gröber's *Ztschr.* VI, 570 ff.);

M. 18(19) century, 'Regulatif....dal vaschin-adi de Terzal d'aint,' 2 l. in folio;

M. 1863, two poems of Fl. Pitsch, 8 l. folio.

On some of the books registered by Böhmer, I have a few observations to make:

R. 1601, 'Catechismus.. da Daniel Bonifaci.' The copy preserved at the Brit. Mus., although of the same place and date, seems to belong to a revised edition, as the variants given below will show (p. 98, col. 195);

R. 1686, this first edition of Joh. Moeli's, 'Soings Diseurs' has 570 pp. + 4 l. in 12mo. Neither the name nor the poems of Barnabas Moeli are in this first edition;

Oe. 1651, a copy, as it seems, of the same edition of Gritti's 'Oratiuns' (for it is of equal size and equal number of pages and lines, as far as page 417, and printed in the same type) differs from Oe. 1651 in this respect only, that 'Oratiun XXXII. (pp. 418-25) has been left out and, in compensation, a shorter one, in verse, of 3½ pages and printed in different type, has been added at the end. It is on account of this change, that the copy in question has only 423 pp. instead of 428. I cannot give the precise date of this edition, as my copy has lost the title pages of the 'Oratiuns' as well as of the 'Bells ditts.' It may be well to notice, that the last page of the 'Register' contains seven Latin distichs entitled 'Ad | benevolum | lectorem,' and signed by Georgius a Vizeliis | Zuziensis Rhetus.

Oe. 1776, Fritzun's 'Catechismus.' The appendix of this 'catechismus' consists of two parts, the '*Alchünas dumandas*'.. (pp. 1-10) being followed by '*Alchüns bels dits della moart*'.. (pp. 11-15).

In the second article of Heft XXI. (pp. 239-299), Gartner publishes for the first time a very

important text for the study of the Engadine dialect, for it is, with the exception of Bifrun's translation of the New Testament, the only sixteenth century document of the language of Upper Engadine. The MS. from which the text is taken gives neither the title of the piece nor the name of its author, but Böhmer (in his *Verzeichniss* of 1883, just mentioned, p. 178) and the editor are certainly right in calling it Gebhard Stuppaun's 'Zehn Alter,' "the ten ages of human life;" for the text proves to be a free translation of the German biblical drama, 'Die Zehen Alter,' of Pamphilus Gengenbach; and Durich Chiampell (+1582) speaks of such a drama as having been composed by Gebh. Stuppaun and represented at Ardetz, Lower Engadine, on Easter 1564 (in feriis paschatis drama de decem hominis ætatibus authore Gebhardo Stuppano Rhætius rhythmicis compositum Ardeatii publice actum. 'Historia Rhætica,' l. ii, cap. 67). Gartner's edition seems to be a faithful reproduction of the MS., with the exception of the few abbreviations, the accents, and the consonants *j* and *v*, as mentioned in the preface (pp. 243-4), and of a dozen emendations as explained in the footnotes. These deviations from the original are certainly slight, but still I cannot approve even of these. To my mind, there are only two ways of editing old texts: the making of either reprints or critical editions. Eclecticism, as represented here, is unscientific and ought therefore to be abandoned.

The text is followed by a careful review of the most interesting forms and by a complete glossary, which will be useful and interesting even to "those who know," for it contains several expressions not found elsewhere. Two words only seem to have been overlooked, viz. 525 *sch'dischagio* "misrepresented, disfigured," and 1070 *tscharner* or rather *tscherner* "to choose." The two words *staeglian* (439) and *us-chigliæ* (467) are certainly misprints for *stoeglian* and *uschiglioe*, and therefore not registered. Of some others, not all the necessary significations have been given; for example, *da co che*, means not only "as" but also "because," "of that which," 141; *co go*, "which" (rel.); *tuot*, 94, 122, 165, 172, etc. = "every, each;" *mner*, 82, "to bring, to carry;" *metter suott*, 115, "to put lower down, to dis-parage;" *s'tegnar amann*, 141, "to be about;"

havair per mauns, 144, "to follow" (a trade); *pür*, 154, 319, "however;" *ludaer* (1) "advice," (2) 173 "pleasure;" *sur ina uarlt*, 176, "aside, apart;" *miuing*, 189, "I go away, leave;" the Infinitive is *ir* or rather *sinir* (cf. *singiaien*, Bif. *Math.* 14, 16; *tzinvaun*, Chiamp. *Ps.* 37, 10; *tzinvaa*, Chiamp. *chianz.* p. 487; *minir*, Bif. *Math.* 8, 21 is an accus. c. inf.), the first person sing. Pres. Ind. of *ire* being already in the oldest texts (= *venio*); for example, *innua eau veng*, "quo vado," Gritti, *Joh.* VIII, 14, 21, 23; *eau sinveng* (ib. 21) "ego vado," Mod. Engad. "e(a)u vegn davent;" *ir per cour*, 252, "to go to heart, to touch;" *sainza fall*, 554, "without fail," Germ. "unfehlbar;" *bouff*, 812, 816, "bull;" *dains*, 919, "finger;" *larg*, 998, "free."

Three very singular mistakes are: III, *int-schins*, "incense," instead of "tricks, artifices," the word being = Lat. *ingenium* and not = *incensum*; 242, *laschaint*, interpreted as gerund of *laschaer* "to let," whilst it is Lat. *licentem* (cf. Ascoli, *Arch.* VII, 496.599) "idle, not having obtained anything;" 537. *bischa*, "Thier, beast," instead of *fresh snow*, *bischa* (pr. biza) = French *bise*; for the meaning of the word, cf. Swiss-Germ. "Windswehete" = "fresh snow."

Agurbir, 86, 859, etc. means rather "to acquire," Germ. "erwerben," (according to its origin) than "to obtain;" *astint*, 112, etc., rather "pains," Germ. "mühe" than "noth;" *metaunt*, 773, is probably Old Fr. *mitan* "tenancy, farm" (Etym., see Diez, s. v.); *otar*, 826, 1279 "but," German "als;" *partschett*, 1187 (= lat. perceptus) "perceived;" *gnir p*— "to perceive," Germ. "inne werden;" *esser p*— "to be sure, certain;" *schrapinain*, 703, read *strapinain*, "we scold," or *sdrapinain*, "we tear, rend" (?).

Pages 299-302, of Heft. XXI, 'Corrections to Ulrich's reprints of Bifrun's New Testament (Ev. Math. & Marc.) and of Bonifaci's Catechism'. These corrections, made by Gartner after a careful collation of forty pages (pp. 1-35 and 162-66) of Bifrun and of the whole text of Bonifaci with the original, show that these reprints are made as carelessly as the other publications of the same editor, whole sentences having been omitted. When Ulrich's first edition (1880) of Bonifaci appeared, I compared this publication with a copy of the original pre-

served at the Brit. Mus., and noted the same faults as Gartner, except, 1122, 1440, *mussamaint* which is a misprint for *mussameint*, and the following: 834 *la* (da); 865, *dae* (da); 1065, *quella* (questa); 1182, *dellg* (della); 1279, *guivintschellas* (giuiventschellas); 1328, *auter* (auter); 1352, *adatgth* (adagth); 1343, *guivnal* (giuvnal); 1358, *avanut* (avaunt), which have all been corrected in the second edition. But, in the following passages, the London copy has readings so divergent and always so much better that this copy must belong to a revised edition, as suggested above, (p. 96, col. 192).

Between 137 and 138 (174 and 175) add as title:

'Dals sanghs X commendamein(t)s.'

183(231-2) reads thus: 'nagüna figüra ne sumeglia ne da quellas chausas ch.'

186(236) *hundrar* and *adorar* are inverted.

232(299) and 234(301) *Deus*. (igl Signer).

248(319-20) *igl teas* (*teu*) and *la tia* (*tia*).

249(321) *la quala* (*ch*).

328(422) *gavischear* (*garagear*).

420(548) the first *eint in*, 'tutt eint in.'

Between 531 and 532, add the number 4, corresponding to 3, [522(678)] and to 5 [573(745)], between 677 and 678 (878 and 79) the number 10 corresponding to 9 [659(853)] and 11 [685(887)] and at the beginning of 1060 (1361) add 66 corresponding to 65, line 1055 (1354) and to 67, l. 1073 (1378).

638(829) *nossa* (*la nossa*).

648(839) *perpetua* (*perpetua*, Amen).

809(1046) *peccadurs* (*culpaunts*), a necessary correction.

1024(1316) *substantialmeng* (*substantialameng*).

1140(1466) *frütg üttel* (*frütg et üttel*), the *et* is of course necessary.

The lines 1154-58, 1484-90 have been suppressed.

1231(1639) *schbittar*, Gartner *schbirar* (*schbrischer*).

This *schbrischer* is the corresponding Engad. expression for *schbittar* and the presence of of the Engad. form in the Brit. Mus. copy is accounted for as follows:

The page on which the passage occurs is very badly printed, so that the letters are nearly all effaced. In order to make good this deficiency, an early possessor of the copy (a certain inhabitant of Zuotz, Upper Engadine, in the 17th century), has written out the text on

the same page, and introduced by inadvertency this word of his own dialect, as well, also, as his own spelling of other words.

1290(1767) *fae* (*als fae*).

Under the head of 'W. v. Humboldt über Rätoromanisches, nebst Ungedrucktem von Matth. Conradi' (pp. 303-33), Gartner publishes some letters of Humboldt to M. Conradi, also a short etymological vocabulary, a collection of Latin, Spanish, Portuguese, Italian, French and German sayings with translation in the dialect of Surselva and, finally, a German fable in verse and a German poem with translation in this same idiom—all by Conradi.

In the next short article, entitled 'Zum Prädicatscasus' (pp. 334-5), Böhmer makes some additions to his essay on the 'Prädicatscasus' in the Rätian dialects (Rom. Studien II., 210ff.); his observation that *dis*, "day-break," and *di*, "day," are nowadays two distinct words, is especially to be noted.

Pp. 336-38, *Beiblatt*.

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HISTORIES OF GERMAN LITERATURE.

A History of German Literature by W. SCHERER. Translated from the third German edition by Mrs. F. C. Conybeare. Edited by F. Max Müller. 2 vols. Oxford. At the Clarendon Press, 1886. New York, Charles Scribner's Sons.

The recent publication of a translation of Scherer's well-known history may properly be made the occasion for a brief review of the various authorities covering the same general subject. Before the appearance in 1880-83 of this work the history of German literature in its entirety had already been treated by numerous able writers from diverse standpoints: Gervinus, Goedeke, Koberstein, Bartsch, Kurz, Sanders, Vilmar, König, and many others, had traversed the ground with telescope and microscope, and had presented results to satisfy alike the scholar, the pedant, the specialist, and the general reader.

Gervinus, who is considered the creator of German literary history, was the first to comprise a complete and thorough discussion, from Ulphilas to Goethe, of the whole poetic